

CHRISTIAN SECRETARY.

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WHAT THOU SEEST, WRITE—AND SEND UNTO THE—CHURCHES.

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For the Christian Secretary.

THE MODE OF CHRISTIAN BAPTISM.

On this article the Bible is my guide, even
as it was on the preceding one. But to what
portion shall I first turn in the investigation?
To that which first speaks of the subject. In
our English translation of the Old Testament,
nothing is apparently said respecting baptism.
The word baptism does not even occur. A
learned resort to the Septuagint would elicit
some light respecting the import of the word.
Yet in the Septuagint nothing is found much
resembling that washing, which a minister of
God gives to another in the ordinance of
Christian baptism. Leaving that, then for the
present, I open the New Testament for light.
And in this I find it written, almost at the
commencement, respecting John's baptism, even
in Matt. iii, 5, 6.

"Then went out to John, Jerusalem, and all
Judea, and all the region round about Jordan,
and were baptised of him in Jordan, confessing
their sins."

Mark, in almost the first words of his gospel,
gives a similar account.

"John did baptise in the wilderness, and
preach the baptism of repentance for the remission
of sins. And there went out unto him
all the land of Judea, and they of Jerusalem,
and were all baptised in the river of Jordan,
confessing their sins."

John also asserts in the third chapter of his
gospel,

"And John [the Baptist] also was baptising
in Enon, near to Salim, because there was
much water there."

These accounts are concise, but very ex-
press. In reflecting upon them, let it be noted,

1. They bring before us a multitude of persons
baptised, even so many, that the inspired
historian thought he might with propriety as-
sert, that "Jerusalem, and all Judea, and all
the region round about Jordan were baptised."
Now after all the deductions which can be reason-
ably made from this assertion in round num-
bers, it must be admitted, that great multitudes
were baptised by John.

2. They were all baptised in essentially the
same way. Not an individual of them was
baptised in a synagogue, nor in a private house,
nor on dry ground. They were all baptised
in Jordan, or in Enon, where there was much
water.

3. None of them were baptised by a mere
sprinkling of water in the face. For what more
incredible, than that men should go into a river
merely for the purpose of being sprinkled?

4. This account in every syllable harmonizes
with the practice of immersion, nor can it be
made to harmonize with a different practice.
For among the most eccentric class of minis-
ters, whose judgment is least to be relied upon,
where has arisen the individual, who in
baptism, uniformly led his converts into the
water, and then gave them a mere sprinkling?
If no individual has been found thus eccentric,
how daring to impute such extravagance to John?

The Christian reader need not be reminded,
that the New Testament is not to be trifled
with, and that it is given us to be our standard
of practice. If we allow ourselves to strain
and to twist the word of God into an unnatural
meaning, and to cavil at its obvious import,
may we not in judgment be given up of God to
believe a lie?

That John baptised by immersion, I have not
for many years had a serious doubt. Ten
years ago, when I wrote for publication, I re-
frained, through the advice of others, from ex-
plicitly conceding it. Yet I have been told,
that readers probably considered me as virtu-
ally conceding it.

I am well aware of the arts, to which resort
has been made, to belittle the subject, and to
make it doubtful whether John immersed, am
aware it has been said, that the abundance of
water was wanted not for baptism, but for the
oxen and horses, which accommodated the
crowd of travellers. But my Christian reader,
is this an account respecting oxen and horses?
If so receive it accordingly. But if without
any allusion to the support of beasts, it is a
most sober and solemn account of the manner
in which baptism was given, then receive it as
a guide to your practice.

But it has been said, not however by them
of old time, that in Jordan may mean at or near

Jordan; at least that the original may be thus
construed. But in reply, I ask, Christian
friends, how then does it appear that John used
a single drop of water in baptism? If he
merely baptised near Jordan, then the expres-
sion does not seem to determine, that he made
use either of a free, or of a sparing application
of water in the sacred ordinance; the baptism,
for aught that appears in the account thus
construed, may have consisted merely in
a form of words, or in covering with dust.
But, dear reader, who, as well as myself, must
give an account at the bar of the Great and
Holy God, how you construe his most sacred word,
will this construction do, since no hint is given
that these stations were selected, or that the
great quantity of water was wanted, for any
other purpose than the ordinance of baptism?

The Baptism of Christ.

This is only one instance out of a multitude,
in which John administered the ordinance.
But it is vastly the most important one. For
Christ is our Saviour, the fountain of all our
blessings, the only foundation of our hope
of a blessed immortality. And as becoming
his baptism is distinctly recorded for our
admiration and instruction.

"Then cometh Jesus from Galilee to Jordan
unto John to be baptised of him. But John
forbade him, saying, I have need to be baptised
of thee, and comest thou to me? And Je-
sus answering, said unto him, suffer it to be
so now; for thus it becometh us to fulfil all right-
eousness. Then he suffered him. And Je-
sus, when he was baptised, went up straightway
out of the water; and, lo, the heavens were
opened unto him, and he saw the Spirit of God
descending like a dove, and lighting upon him;
and, lo, a voice from heaven, saying, This is
my beloved son, in whom I am well pleased."
Matt. iii, 13, 17.

"And Jesus came from Nazareth of Gal-
ilee, and was baptised of John in Jordan. And
straightway coming up out of the water," &c.
Mark 1.

Christian reader, can you conceive how
words could make it materially more plain, that
Christ descended into the stream of Jordan for
the reception of the precious ordinance, and
that after he had been buried under the water,
he straightway rose out of it, while heaven
bore an approving witness to the solemn trans-
action?

What sublime theme is here exhibited for
the Christian preacher! I long since observ-
ed it, and in some measure lamented, that I
could not with safety to my practice of sprink-
ling, carry it into the pulpit, and there enlarge
upon it, and call upon my hearers in heart
touching strains, to dwell with their warmest
affections upon it, and to admire and adore
their Saviour in the waters of Jordan, and
to gather all the instruction, which the extraordi-
nary scene afforded, and to give free scope to
the heavenly emotions which it is so fitted to
awaken. But I judged it prudent to hold the
subject rest, lest I should take too deep hold
of my hearers, and draw them with the cords
of love to follow Christ down the banks of Jo-
rdan, demanding a baptism in imitation of his.

Dear reader, will you presume to suggest
that in this instance also, in Jordan, means at
or near Jordan? then while I refer you back
to the difficulties already suggested as incum-
bering your construction, I would call your at-
tention to an additional one attending this par-
ticular case. "Then cometh Jesus from Gal-
ilee to Jordan to be baptised." Now this ex-
pression, to Jordan indicates the stand of Christ
at or near the river, just as near the river as
you suppose John took his candidates for bap-
tism. Still when Jesus prepared himself for
the reception of the ordinance, he went fur-
ther; and as the inspired writer expresses it,
was baptised not at or near, but in Jordan.
(Compare Matt 3, 13, with Mark 1, 4.)

What can the word in, thus situated and
following to, mean, unless it makes an actual
entrance in the water?

The following expression demands equal
attention. When he was baptised, he went up
straightway out of the water. How could he
go up out of the water unless he had been in
it? or what occasion could there be for any
notice of the kind, if he had been merely in the
vicinity of the river? Suffer me to suggest,
that it is dangerous to make nonsense of plain
and highly significant scriptural expressions
relating to so important an institute; and it
may be still worse flatly to contradict what is
plainly written.

But will you insist, that this account does
not absolutely decide, that Jesus was put com-
pletely under the water, that possibly he might
go into the water for the reception of the ordi-
nance without being entirely immersed? Still
I think you must grant,

1. However rigidly you insist upon evidence
to control your belief, that the account in every
particular corresponds with the modern
practice of those who immerse in baptism.
The going into the water favours them, and
the coming up out of the water favours them,
and the demand of much water still more de-
cidedly favours them. You never saw a bap-
tism administered otherwise than by immer-
sion, which demanded these attendant circum-
stances. Suppose the candidates were to
stand in the water, and then to have water
sprinkled on their face, this would create a de-
mand for only a small quantity of water.

2. No one circumstance here recorded,
agrees with the practice of sprinkling in a
meeting house, or in a private dwelling, in

which a single bowl of water would suffice for
hundreds of candidates.

Who then, so far as this account is concern-
ed, are in the way to meet the approbation of
their divine Master? those who conform their
practice to every circumstance recorded, and
who by the record can be convicted of no omis-
sion: or those who depart from every
circumstance recorded for their instruction?

But though the account of Christ's baptism
is so plain, that children do understand it, and
cannot easily be made to misunderstand it, yet
I must proceed a little further; for of late
years in this country, strange work has been
made of it. It has been said, that Christ was
washed of John, as an introduction to his
priestly office. And in reference to this, it
has been maintained,

1. That Christ was sprinkled according to
the ordinance for the Levites, contained in the
eighth chapter of Numbers. But in reply I de-
mand, What had Christ to do with the ordi-
nance respecting the original consecration of
the Levites to the service of God? Was
Christ a Levite? If so, who were the priests
whom he, as a servant, was appointed to as-
sist?

Further, if Christ was inducted into office
according to the ritual for the Levites, then he
was sprinkled, not with the clean waters of
Jordan, but with water in which were mingled
ashes of a red heifer, that is, with water of pu-
rifying, as the word is used in the chapter re-
ferred to. Also his whole body was shaved,
and all his clothes were washed; and he offer-
ed in sacrifice two young bullocks, one for a
sin offering, and the other for a burnt offering.
Reader, I beg you to turn to the account in
Numbers, and to read it attentively, and see if
that appears to be an account which John had
in his eye, and to which he conformed in the
baptism of Christ.

2. With a radically similar reference, others
have maintained, that Christ was washed ac-
cording to the ordinance for the priests, con-
tained in the twenty-ninth chapter of Exodus.

In reply to this I demand, What had Christ
to do with the Aaronic priests? Was he of
the tribe of Levi, and commissioned to super-
intend the sacrifices at the temple, and to
sprinkle the blood of goats and of calves ac-
cording to the law? Is it not written by the
pen of inspiration, that he was of the tribe of
Judah, of which Moses spake nothing concern-
ing priesthood, and of which no man gave at-
tendance at the altar? See Heb. 7 chap.

But if Christ was inducted into office accord-
ing to the ritual for the priests, then he was
washed, not in Jordan, but in Jerusalem, at
the door of the temple, and a variety of ashes
were presented, and sacrifices were offered,
and blood of the victims was put upon his right
ear, and upon the thumb of his right hand, and
upon the great toe of his right foot, and he was
anointed with oil which ran down upon his
beard, and to the skirts of his garments, &c.
&c. Here also I beg the reader to turn to the
account in Exodus, and to read it attentively,
and see if that appears to be an account which
John had in his eye, and to which he conformed
in the baptism of Jesus.

Of these and various other similar fancies
which have been published from the pulpit,
and recorded in pamphlets, I apprehend that I
speak in sober and measured language in say-
ing, that they have been rarely done in ex-
travagance by those whom the church have de-
nounced as heretics.

Such attempts to pervert the plain accounts
of Christ's baptism, and to show that it is in-
sufficient to imitate him in the ordinance, I am ready
to confess, appear more offensive to me, than
in former years; still for many years they have
appeared very exceptionable.

And why these bold efforts to obscure the
plain account of Christ's baptism? Are they
made for no other apparent object, than that
of weakening an argument, which, if left to its
native force, might appear controlling in favor
of immersion? Humble reader, willing to sit
at the feet of Jesus, and to learn of him, let me
entreat you to keep your eye upon what is
written in the Evangelists, respecting the bap-
tism of Christ, and to trust yourself entirely to
the plain letter of the inspired record.

The Commission of Christ.

This commission to give baptism is thus re-
corded by Matthew 28, 15.

"Go ye, teach all nations, baptising them in
the name of the Father, and of the Son, and of
the Holy Ghost."

In Mark 16, 1, 5, 16 it is expressed, "Preach
the gospel to every creature. He that believ-
eth, and is baptised shall be saved, but he that
believeth not, shall be damned."

Now in reading this commission it is remark-
able, that while the persons into whose name
baptism must be administered, are expressly
mentioned, nothing is hinted respecting the
mode of applying water, nor even whether a
drop of water is to be applied, unless the very
meaning of the word baptise, decides the mode.
And how is this to be accounted for? It is
apprehended in the following way. Previous
baptism had not been given distinctly in the
name of the three persons in the Trinity. On
this article Christ gave instruction, ordaining
that henceforth, baptism should be adminis-
tered as expressly as possible, in the name of each
of the three persons.

But on the mode of baptism, Christ gave no
instruction, because this was a point already
settled and well understood. The extensive
and well known practice of John, had fixed the

mode. Christ himself had sanctioned it, by
his own example, shewing that he understood
by baptism, when he used the word in the com-
mission to his disciples. He caused it to be
left on record, that in receiving baptism, he
himself went into the river, and rose out of the
water.

And when in his commission, he gave it in
solemn charge to his disciples, to baptise, how
obviously, and necessarily would they under-
stand him, as requiring them to baptise in the
same way, in which he himself had been bap-
tised?

But in reply to this statement of the argu-
ment for immersion, it has been said, that John
did not give the Christian baptism, and that
Christ himself did not receive the baptism
which he enjoined upon his disciples,—that
the Christian baptism was first instituted in his
commission to baptise, after his resurrection,
and that the first instance of gospel baptism
was given on the day of Pentecost. Thus I
formerly wrote in accordance with a multitude
of modern predecessors on the same side of
the controversy. But I now see reason to
question the correctness of this.

Though I see no great importance attaching
to the point, yet I am prevailingly of the opin-
ion, that John did give Christian baptism, and
that none whom he baptised, were rebaptised
by the apostles, except perhaps such as after-
wards proved themselves grossly ignorant of
fundamental doctrines of the gospel, as the
twelve men found by Paul at Ephesus, men-
tioned, Acts 19, 1-5, if those were indeed re-
baptised; and except such, as proved them-
selves impenitent at the time of their baptism,
as were such, if any such were in fact of the
multitude, who, on the day of Pentecost, were
pricked in the heart, and joined in the cry,
"Men and brethren, what shall we do?"

Now admitting that many such were actually
rebaptised, upon giving proof, (after their re-
lapse from seriousness), that they had become
truly penitent, this furnishes no proof of two
baptisms distinct in their nature. It simply
proves that baptism ought to be given to all
men after their repentance, whatever may have
been done to them in their impenitent state.
If it be said that this establishes the doctrine
of rebaptising in certain cases, yet this doc-
trine may be perfectly harmless in its nature,
and in unison with the exhortation, "Repent,
and be baptised every one of you in the name
of Jesus Christ for the remission of sins."

There is substantial evidence for believing,
that the doctrine of John's baptism, and of the
angels' baptism, was precisely the same.
"John preached the baptism of repentance for
the remission of sins." This is the only
summary characteristic given by inspiration of
his baptism. And is not the same the charac-
teristic of the apostles' baptism? Let their
preaching decide as in the passage just quoted.
"Repent and be baptised, every one of you
in the name of Jesus Christ for the remission
of sins." This identity of the doctrine of the
baptism itself. Certainly it is
not without plausible reason, that the Baptists
have pretty steadily adhered to what was,
through so many centuries, the almost univer-
sal opinion of Pedobaptists. It is well known
to the learned that it is quite a modern thing,
that the opinion has been current that an essen-
tial distinction should be made between John's,
and the Christian baptism. If the Baptist's
err, it is in good company, even with all the
distinguished reformers, and with thousands
and with tens of thousands of inferior note.

Now are the Baptists correct in maintaining
that John gave gospel baptism, and that Christ
in his great commission, merely perpetuated
the baptism previously established, and to
which the attention of the entire Jewish nation,
had been so particularly called? then are
they correct in calling the attention of their
hearers particularly to John's baptism, and es-
pecially to the example of Christ, and in hold-
ing him up as an example to all his followers,
and in pressing it upon them to follow him down
the banks of Jordan for the reception of the ordi-
nance.

But grant that John's baptism was a distinct
thing from Christian baptism, on account of its
having been given too promiscuously, or on
account of its not having been given in the
name of the Trinity; yet this hardly alters
the shade of the argument, thence drawn re-
specting the mode of Christian baptism. For
Christ actually received baptism, received it
in the river Jordan. In this he by his prac-
tice shews us what he considers baptism, that
it is an immersion in water. Let it be called,
if you please, John's baptism, or David's bap-
tism, or Isaiah's baptism, it makes no differ-
ence with regard to the point directly under
consideration. For here we are merely con-
sidering the import of the word, so far as water
is concerned. And we repeat it, that Christ
decided by his practice, in going into the river,
in what sense he used the word baptise. His
disciples and all the pious Jews, it would seem,
must have understood the word in the same
sense, well knowing how Christ was baptised,
and how John was accustomed to baptise. And
hence we are brought to the conclusion
already expressed, that when the disciples
heard the risen Saviour give it in charge to
them to baptise the nations, they would, as it
should seem, necessarily understand him, as
commanding them to administer the ordinance
by an immersion in water, in imitation of his
example.

And was Christ understood to command

immersion? his disciples must have been obe-
dient, and have practised accordingly. This
would seem to supersede the necessity of fur-
ther investigation, and to settle the point for
ever, that baptism should be administered by
immersion; his disciples must have been obe-
dient, and have practised accordingly. And
hence it would seem needless for them to
leave much on record respecting their mode
of baptising. For why should there be a thou-
sand repetitions of a thing already establish-
ed, and well known to the whole church?

Still as the apostles acted under inspiration,
and were infallible expositors of the import of
Christ's command, so it has been thought prop-
er to examine, what is distinctly said in apos-
tolic practice upon the subject. I accordingly
turn to the records of apostolic practice,
and collect from them the remarks of incidents
which may aid in shewing how they understood
Christ's command. In doing this I invite the
particular attention of the reader to

The example of the Eunuch.

Of the eunuch's baptism, it is written, As
he and Philip went on their way, they came
unto a certain water. And the eunuch said,
see, here is water; what doth hinder me to
be baptised? And Philip said, If thou believ-
est with all thy heart, thou mayest. And he
answered and said, I believe that Jesus Christ
is the Son of God. And he commanded the
chariot to stand still; and they went down
both into the water, both Philip and the eu-
nuch. And he baptised him. And when they
were come out of the water, the Spirit of
the Lord caught away Philip and the eunuch
went on his way rejoicing." Acts 8, 36-40.

Now who, unless biased by his system, in
reading this inspired account, but must be con-
vinced, that Philip, in administering this bap-
tism, kept his eye closely on the example
which Christ had given? After the point was
settled, that baptism should be administered,
commandment was given the driver to stop
the chariot. The chariot stopped. No bas-
on, nor tumbler of water, no apparatus for
sprinkling was brought forward. No servant
was sent to bring a little water. But both the
candidate, and the administrator leave the
chariot and go to the water. And they not
only go to the water, but they actually enter
it. "And they went down both into the water,
both Philip and the eunuch." This entrance
into a suitable depth of water, brought them
into a situation, in which the ordinance could
be administered. And the act of baptism in-
stantly followed. "And he baptised him."

Here, Christian reader, I ask for what pur-
pose is it to shew us, how Philip and the eunuch
spported in the water? how they waded in for
their amusement, and gratified carnal feelings,
and enjoyed the luxury of bathing, in con-
nection with the ordinance of God? O, no;
away with such dishonourable suggestions! The
season was as solemn as it was joyful. They
acted from a deep conviction of duty. For
heaven beheld and approved the act, as is
manifest from the Spirit of the Lord taking
away Philip, while the eunuch went on his
way rejoicing. And the circumstances re-
corded of both going into the water, &c. must
be such only as were necessary to the adminis-
tration of the ordinance. And was it neces-
sary that both should enter the water? then cer-
tainly the eunuch was immersed. For it is
only in immersion, that there is occasion for
both to enter the water. For suppose the
candidate to enter the water, and then to re-
ceive the ordinance by having water sprinkled
in his face, or poured upon his head. Grant
this a possible case, though it carries the air
of unaccountable extravagance and caprice;
yet on this extravagant supposition, there could
be no call for the administrator to enter the
water. For without entering it, he might
sprinkle, or pour on the head of the candidate
bucket after bucket and give him a most thor-
ough drenching.

But in order to put the candidate under wa-
ter, the administrator must stand by his side,
holding him fast while letting him down, and
while raising him out of the water.

It has often been said, with how much can-
dor, the reader will decide, that if this account
proves that the eunuch was immersed, it equal-
ly proves that Philip was also. But this seems
very rashly said. Their entrance into the wa-
ter was not baptism. But after they had got
into the water the baptism took place. After
they had got into the water, Philip baptised
the eunuch. But the eunuch did not baptise
Philip.

I next invite your attention to
Romans 6, 3-4.

"Know ye not, that so many of us as were
baptised into Jesus Christ, were baptised into
his death? Therefore we are buried with him
by baptism into death; that like as Christ
was raised up from the dead by the glory of the
Father, even so we also should walk in new-
ness of life."

Let us look attentively at this passage. The
first clause shews us the emblematical instruc-
tion of baptism, as a visible union with Christ
in his death. Baptism, when duly adminis-
tered, and to a proper subject, is to him a token
or seal of the forgiveness of his sins. "John
did preach the baptism of repentance for the
remission of sins." Mark 1, 4. "Repent
and be baptised every one of you in the name
of Jesus Christ for the remission of sins."
Acts 2, 38. "Arise and be baptised, and
wash away thy sins." Acts 22, 16. But for-

givenness is obtained only in virtue of Christ's death. "My blood is shed for many for the remission of sins." Matt. 26, 28. In Christ we have redemption through his blood, the forgiveness of sins, according to the riches of his grace." Eph. 1, 7. Christ then shed his blood, or died on the cross for the forgiveness of the sins of his people. And baptism upon a profession of repentance, and in hope, that the heart is actually purified by grace, is administered to men in token of their forgiveness. Hence baptism is especially designed to bring Christ's death into view, and to indicate a union with him in his death. "We were baptised into his death." Now from these premises Paul, guided by inspiration, shows us why immersion was selected as the mode of baptism, and how this immersion shadows forth both Christ's death or burial and resurrection, and also our own death or burial and resurrection. "Therefore, we are buried with him by baptism into death," into the likeness of his death and burial. In baptism we are buried by being put under the water; we are buried with Christ, having union with him, in his baptism in Jordan; and having union with him in his literal burial after his crucifixion for the forgiveness of our sins.

We are buried under the water in token that we have been slain by sin, and that we now have union with Christ in his death for the forgiveness of our sins; and we are raised out of the water in token of our union with Christ in his resurrection, and in token that we are made spiritually alive in him, and that we engage to walk in newness of life.

The reader is left to judge, whether this is plain and decisive in favour of immersion, and whether it can be accommodated to sprinkling. Place the two side by side, and see which seems to express the sense of the text.

Therefore we are buried with him by being sprinkled with water.

Therefore we are buried with him by being immersed in water.

When sprinkling can be so performed as to be an easy emblem of a burial, then it may with some plausibility be called baptism; but until then, should not immersion be practised?

I will add that the preceding explanation is not only supported by respectable commentators, but so far as I can learn, it is the only ever thought of until within a late period, even since the mode of baptism has greatly labored in the church. And even within this recent period, most of our standard commentators, adhere to the ancient explanation. A sample of these I will exhibit.

Whitby, an English Episcopalian of the last century, thus paraphrases the verse. "Therefore we are buried with him by baptism, plunging us under the water, in conformity to his death, which put his body under the earth." And in a note he adds, "It being so expressly declared here that we are buried with Christ in baptism, by being buried under the water, and this immersion being religiously observed by all Christians for thirteen centuries, it were to be wished that this custom might be again of general use."

To this I will simply add the explanation of Macknight, a Baptist; "the person baptised is buried under the water, as one put to death with Christ on account of sin. Moreover in the same rite, the baptised person being raised out of the water, after being washed, he is thereby taught, that he shall be raised from the dead with Christ by the power of the Father."

"Christ submitted to be baptised, that is, to be buried under the water of Jordan, and to be raised out of it again, as an emblem of his future death and resurrection. In like manner the baptism of believers is emblematical of their own death, burial, and resurrection."

These, and the scores of similar witnesses, which might be produced, will, by some, be considered sufficient proof, that the foregoing is the easy and obvious sense of the text. For as they themselves practised sprinkling, they were interested in making out a different explanation if they could have done it with apparent fairness.

Before leaving the text I must call the attention of the reader to the perfect uniformity of the church in the mode of baptism. Paul did not write these things with reference to a few individuals in the church, but with express reference to the whole collective body, classing himself with them. "Know ye not that so many of us as were baptised into Jesus Christ, were baptised into his death." Therefore we are buried, &c. This makes an entire uniformity in baptism. The church had not half a dozen different modes, to present to the candidate for baptism, to give him his choice of the one which might be most to his fancy.

The one mode, immersion, was fixed by high authority, and allowed of no compromise. If the candidate would not submit to the prescribed form, he must be left destitute of the ordinance. Paul and all those to whom he wrote, were buried by baptism. And if all the church members at Rome were buried by baptism, is there room for doubt that the same might be said of all the members of the other Christian churches?

Thus I have exhibited my leading arguments in support of immersion in baptism, so far as I gather them from the English Bible, without any resort to the original; and I cheerfully leave them with the reader to judge of their solidity.

To be continued.

MISSIONARY RECORD.

LETTERS FROM MR. WOLFF.

The London Jewish Expositor for February, contains letters from the Rev. Joseph Wolff, written in Egypt in October and November last. The following are extracts:

Damietta, October 6.—By the inclosed you will perceive that the Pacha of Acre refuses to every Englishman permission to travel into Syria.

However, my stay at Damietta was blessed.

You will see by the Journal of Lady Georgiana, that a very amiable rabbi has professed his conviction of the truth of the Gospel of Christ; and that I have preached the Gospel to all the Jews residing at Damietta; and besides this, both Lady Georgiana and myself have proclaimed the Gospel to Mahomedans—she to women, and I to men. The Muffi of this place himself confesseth, that according to the opinion of their own doctors, the Mahomedan Government will soon have an end; I have this from his own mouth.

On the Nile, October 14.—Fever and disorders in my bowels are now returning very frequently, and even the moment I am dictating this letter to my dear wife, I am visited with both sicknesses, by the hand of my Lord Jesus Christ, whom I worship and adore as my God and my Saviour. It is an important hour to appear before the Lord of heaven and earth, an hour not to be trifled with; and still this hour seems to approach with me. Remarkable it would be, if I were soon to die, that the Lord has revealed to me shortly before my death, or rather favoured me with a glimpse of the glory of his second advent on earth, and filled me with the conviction that I shall see him again in my flesh. Let my Jewish brethren in England know, in case you shall soon hear of my death, that I died with heart, and soul, and mind, a firm believer in my Lord Jesus, whose blood cleanses from all sin; and tell, at the same time, the Gentiles, that the time is come, when the Lord Jesus Christ will again favor Zion, and will gather the outcasts of Israel, and bring judgment on the Gentile churches, for their lukewarmness and unbelief.

Cairo, November 14.—By the preceding pages you can see the present state of my health. When I got a little better, I went about among the Jews; and one who had heard my sermons at Alexandria, desired baptism, which I gave him on the 9th November. Lieder and Kruse, missionaries to the Church Missionary Society, and Lady Georgiana and Mrs. Kruse were sponsors. Jews, Catholics, and Protestants were present. Lady Georgiana was among the Jewish women; but now I am very ill again with an inflammation in the liver, and these lines are written in bed.

With the above Mr. Wolff forwarded a copy of his correspondence with the Rector of the Propaganda at Rome. The Rector, with expressions of great affection for Mr. W. and anxiety for his welfare, speaks of the distress and anguish occasioned by a report of having become an agent of the "accursed" Bible Society, &c. He could not believe it of Mr. W. and wished to know from himself, whether it were so. Mr. W. answered as follows:

My Dear Friend—Your letter of the year 1824 reached me not sooner than yesterday, which I was sorry for; for you might consider my silence as a mark of disrespect, and forgetfulness of all the kindness I received at Rome, which is not the case; for though now altogether separated from the Church of Rome, to which separation I was induced, as well by the powerful command of my conscience, as the conduct of the court of Rome, I have not forgotten every where else, even in the midst of Protestants, not only the personal kindness I received at Rome, but likewise the grand and energetic exertions of the court of Rome for the propagation of her principles. I am not agent to the British and Foreign Bible Society, for that Society considers me to be too wild and imprudent to be their regular agent, but they furnish me with the copies of the word of God for distribution among Jews, Turks, Persians, and Christians. If the Propaganda would furnish me with Bibles printed at Rome, without the Apocrypha, I promise to prefer them to those of London.—I am not the head of the Methodists, as Cardinal della Somaglia writes. I dislike the Church discipline of the Wesleyan Methodists more than I do that of the Church of Rome. I am, my dear friend, a Jew, redeemed by the blood of Jesus Christ, whom I believe to be, with the Father and the Holy Ghost, my only God, and whom I consider to be my Saviour and my only High Priest, who was once offered for us all, to be an atonement for our sins; and I am, my dear sir, a Jew, who is called of the Lord to lash the Gentile Roman Catholic and Protestant Churches, by telling them, as Paul told the Romans (Chap. xi.) that they shall be cut off, while the Jews will be grafted in again. You see by this, that I am impartial towards both the Catholics and the Protestant; but still I must ask one question—if Rome is such an affectionate mother, why did she proscribe me to an immoral people like that of the East, and thus expose her son to the rage of ignorant Christians, who are, for the sake of money, today Catholics, and to-morrow Greeks? Let the Propaganda allow me to come to Rome with Lady Georgiana, my wife; and let the Propaganda allow me to lay before it my difficulties in believing in the Church of Rome, and then dismiss me in safety, and I will come to Rome at the first summons.

I was harshly treated in Ireland by Dr. Doyle. I felt, from my childhood, the vocation of preaching that which is truth, and after finding the Gospel to be the truth, I burned with desire of preaching the Gospel of Christ. Rome cut me off from all hopes of ever realizing that object. Rome made me wander into a convent of Friars, who prohibited me the reading of the Scriptures, called by St. Gregory. "Panis Vita." They taught me to flagellate myself, but not to preach the Gospel of Christ; and besides this I must confess, that the doctrine of transubstantiation is an idolatrous doctrine, which I do not see revealed in Scripture. Christ never said, "Hic panis transubstantiatur in corpus meum;" nor can I find in Scripture the supremacy of the Pope, for Simon Barjona was a rock, (Petrus,) i. e. the founder of the Church of Christ, by his preaching at Jerusalem that Jesus was the Son of God, but he was never the head of the Apostles. Paul withstood him to the face. If Peter had been the

superior of St. Paul he would have punished him, as the Pope did me. I loved Pius VII, and I loved Cardinal Litta, and I tenderly loved the Propaganda, and therefore it did cost me much to appear as the opponent of a church, in which there are so many excellent members, as Count Stolberg, Pius VII, Cardinal Odescalchi, Mons. Testa, and Menochio; but a powerful appeal of the Spirit from above finally got the advantage over my carnal mind. I am, as I have said, not united with the British and Foreign Bible Society, but I am agent of the London Society for Promoting Christianity among the Jews, and the Propaganda itself would delight in seeing the Jews converted. Would the Propaganda allow me, perhaps, to come to Rome, in order that I might preach there to the Jews? and I would then with pleasure listen to any argument proposed from the Sacred Scriptures to me—by this standard I will either stand or fall.

You speak very affectionately, but I do not know if I were to come to Rome, whether Cardinal della Somaglia would not put me, out of tender affection, into a dungeon, as the Patriarch of Mount Lebanon did Assad Shidiak, when converted to the truth; and he is now still in prison, put into it by his affectionate spiritual father; just as Simon Gevris, Archbishop of Jezira told me, when I met him in Persia.—They have caught me by words sweet like honey, and given me to drink the cup of bitterness; but I shall be always rejoiced to receive letters from you, as I am always heartily rejoiced to see one, or to hear from one of the Propaganda; and you may be assured that I was exceedingly glad to see your hand-writing. But my categorical answer is, 1. That I am a believer in Jesus Christ, but not a Roman Catholic. 2. That I am not, nor ever desired to be, an agent of the Bible Society, though I approve cordially of their object, without agreeing with every one of the proceedings of that Society. 3. That I was missionary to the Jews for six years without belonging to any society whatsoever, but am now in connexion with the London Society for Promoting Christianity among the Jews. 4. That I protest against being considered a Methodist. 5. That I have not taken any step without prayer, therefore do not repeat of my proceedings for the last eight years; for my letters to Rome, after my banishment, show that I had to vindicate spirit. 6. That I am ready to justify myself at Rome, if the court of Rome will not detain my defence, and do with me as they did with St. John Huss at Constance, burn me alive.

*The bread of life.
†This bread shall be transubstantiated into my body.

IT WAS TOO LATE.

Translated from the French.

A churchyard affords lessons for every age; the child may there find that those who are younger than himself are often called away; blooming youth and manhood may learn, that those of like ages are not unfrequently summoned from pleasures or from business; and the aged may be reminded, that the grave must speedily open for them.

But, alas! how often are these thoughts driven from the mind; "Because the sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil." (Ecc. viii. 11.) The sinner commits sin, God grants him opportunity to repent; "But it shall not be well with the wicked, neither shall he prolong his days; which are as a shadow; because he searcheth not before God." (Ecc. viii. 13.) The wicked man hardens his heart, and cares not. He tries to think that there is no God. But He that sitteth in the heavens, who judgeth upright, saw the day when the iniquity of Sodom was fulfilled; the fire from heaven came down upon its abominations and it was destroyed! The judgments of the Most High go through the earth, and those who write the annals of nations should mark them. They also visit families and individuals, "for the eyes of the Lord are in every place, beholding the evil and the good;" and "he will seek out wickedness till he find none." In the course of my ministry I have repeatedly seen instances of this, one of which I will now relate.

About five years ago, I was in the large burying-ground in our city; two stout grave diggers were turning over that insatiable soil which, though closed up every day, opens daily to devour. The remains of generations long since passed away, were intermixed with those of their descendants. The bones of infancy, and of advanced life were mingled together—the remains of a child which, moistened with tears, had been deposited where the silver hairs of its parent's grandire already were laid. The mattock penetrated the mouldering skull of a proud and wealthy master, and then entered into that of a labourer whose days had passed in poverty and sufferings, nor could either of them resent the insult offered to their remains.

I stood for sometime a silent spectator of this instructive scene. I looked around and saw where many of my contemporaries had been deposited, and asked myself "which is the spot where I shall be laid?" Then looking at the grave diggers, I said, "They indeed should be serious whose daily employ is to remove the dust of their fellow men, and who every day witness the grief and sorrow of surviving relatives. O, how desirable it is that they should hear the voice of Him who has declared that the earth shall give up its dead, and that the grave is swallowed up in victory."

I approached the men, and was about to express what passed in my mind; when one of them, touching a skull with his foot, said to his companion, loud enough for me to hear, "As for him, he is dead enough, and he will not rise again in a hurry, if he ever does!"

I looked steadfastly at the unbelieving scorners, and recognized the father of a misguided female whom I had lately visited in an asylum. "Thomas," said I, "did that blasphemy which I believe you uttered that I might hear, did

come from your heart; or was it merely the hasty expression of your lips?" "Sir," said he, resuming his work, "I am not so wise as you; but I think it will not be easy to join all these pieces together again, and when we are dead we shall remain so." I replied, "Then you think that Jesus, the Son of God, uttered a falsehood when he said, 'I am the resurrection and the life,' and declared that the dead should rise again at the day of judgment?" "Perhaps so," said he, shrugging up his shoulders; "but for my part I don't care about it." His companion was of the same way of thinking, and I turned from them as I saw that these hardened sinners were determined to make a jest of the precious words of truth.

Four years afterwards while I was in my garden, I saw a man come to the gate, he walked feebly and leaned upon a stick. With some difficulty I recognized "the scorners;" but how changed! his face and limbs were swollen, his eyes wandered, and his whole appearance indicated one who had been stricken with palsy.

I made him sit down, but it was long before he recovered breath sufficiently to speak, and could only with difficulty understand his words. He told me that his daughter had prevailed upon him to come to me, that I might talk to him about religion, for he was very ill and needed consolation.

I expressed pity for his sufferings, and said, "Do you now fear God? Are you afraid of death and judgment?" With some difficulty he made me understand that he was not; and, after repeated inquiries, I found he was as much an unbeliever, as when in the churchyard, he mocked at the glad tidings of the gospel. I endeavoured to bring him to understand the truth as to the life to come, and the promises of pardon through Christ Jesus. I spoke slowly and patiently, and repeated what I said. I began to hope that he received this instruction, at least in some degree, for he looked at me with all the appearance of docility and attention. After having fully explained what our beloved Saviour has done and suffered for us, I asked if he understood me. He replied, with a look indicating stupidity, "My memory is gone, I can't remember what people say; what have you been telling me?" I then repeated still more slowly, and in as simple manner as I could, a statement of truths of the gospel; but the poor creature, from whom God had taken the understanding he had misused, continued to look at me with an open mouth. "It was too late" for that soul to hear the glad tidings of the gospel; and when he left me, his last words uttered with much difficulty, were "I shall soon be dead, and then all will be over with me."

Some days after I was informed that the awful moment had arrived; he was dead, and he died like the beast that knows not what is meant by life, but perishes in ignorance.

He is buried in that church-yard, his grave was probably dug by his companion with whom he was accustomed to mock at death and eternity! and who, far from deriving instruction from the last hours of his associate, continues to laugh at serious things.

For him, if he yet survives, and if his spirit is not become like that of the brute; for him, "It is not yet too late" to repent, and look with humiliation and faith towards that all-powerful Saviour, who said, "I am the resurrection and the life; he that believeth in me, though he were dead yet shall he live; and whosoever liveth and believeth in me, shall never die." But let him not continue to trifle with the long suffering of the Lord.

Reader, "Believest thou this?" Have you received the faith which is by the Son of God—and can you contemplate your last hour with reliance upon Him? Ah! if you are like that wretched man—if, like him, you look to death as the final close of a life spent without God and without hope; oh, stay your hasty steps! The brink of the grave is slippery; draw back your foot from the gloomy path you follow, and which terminates therein. Turn; turn and look. Direct your feeble heart to the mercy of your Creator who invites you: "Be ye reconciled to me by my well beloved Son, whom I gave unto the world as a Saviour; but who will one day return as a judge!"

Child of man listen to the voice that speaketh from heaven! Fear, lest by your delay, you bring upon yourself the just displeasure of God. Fear, lest it should also be said of you "IT WAS TOO LATE."

WELSH ANECDOTES.

ON THE SUPPORT OF THE MINISTRY.—A Welsh clergyman invited to assist in ordination of a minister in some part of England, was appointed to deliver the address to the church and congregation; and having been informed that their previous minister had suffered much from pecuniary embarrassment, although the church was fully able to support him comfortably—took the following singular method of administering reproof.

In his address to the church, he remarked, "You have been praying, no doubt, that God would send you a man after his own heart, to be your pastor. You have done well. God, we hope, has heard your prayer, and given you such a minister as he approves, who will go in and out before you, and feed your souls with the bread of life. But now you have prayed for a minister, and God has given you one to your mind, you have something more to do—you must take care of him; and in order to his being happy amongst you, I have been thinking you have need to pray again. 'Pray again! Pray again! What should we pray again for?' Well—I think you have need to pray again. 'But for what?' Why I'll tell you. Pray that God would put Jacob's ladder down to the earth again, 'Jacob's ladder! Jacob's ladder! What has Jacob's ladder to do with our minister?' Why I think if God would put Jacob's ladder down, that your minister could go up into heaven on the Sabbath evening, after preaching, and remain all the week; then he could come down every Sabbath morning so spiritually minded, and so full of heaven, that he would preach to

you almost like an angel. 'O yes that may be all very well, and if it were possible we should like it; but then we need our minister with us during the week, to attend prayer meetings, visit the sick, hear experience, give advice, &c. &c., and therefore must have him always with us; we want the whole of his time and attention.' That may be, and I will admit the necessity of his daily attentions to your concerns; but then you will remember, that if he remains here, he must have bread and cheese; and I have been told that your former minister was often wanting the necessities of life, while many of you can enjoy its luxuries; and therefore, I thought if God would put Jacob's ladder down, your present minister might preach to you on the Sabbath, and by going up into heaven after the services of the day, save you the painful necessity of supporting him."—*Col. Star.*

CHRISTIAN SECRETARY.

HARTFORD, APRIL 25, 1829.

The Baptist church in this city, being destitute of a Pastor, about five weeks since, procured the Rev. Wm. Bentley to labour with them as a supply.—There seemed to be a readiness to hear the word, and God has been pleased to bless it to the salvation of souls.—His people have been quickened, and backsliders restored.—On the 12th inst. six youth were baptised—on the 19th, eight; and others are waiting to be buried in the likeness of Christ.—Others are still enquiring, "What shall we do to be saved?"

THE MODE OF CRISTIAN BAPTISM.

We this day commence the publication of an article on the mode of Christian Baptism. The author, the Rev. Hubbell Loomis, is well acquainted with the arguments used by Pedobaptists, in support of their practice; and having been convinced that it was not in accordance with the example and command of Christ, now wishes to lay the reasons which influenced him thus to decide, before the Christian public—which we hope will give this article that careful and candid perusal, which the importance of the subject demands.

The Rev. Jonathan Goodwin has resigned the pastoral office of the Baptist Church in Mansfield, Ct. The Rev. Mr. Bronson, late Pastor of the Baptist Church of Stratfield, has accepted an invitation to become Pastor of the Church at Mansfield.

MEMOIRS OF MRS. JUDSON.

This work has met with so rapid sale, that the publishers have not been able to supply the demand. In two or three weeks we hope to have a sufficient quantity to supply all the orders by which we may be favoured.

NOTICE TO AGENTS AND SUBSCRIBERS.

As we have had intimation from several of our friends, that it would be quite an accommodation to many persons of this paper, to delay payment for the present volume, until the meeting of the Convention in June next,—it has been thought advisable to allow such limitation, without making an additional charge.—This, however, does not extend to the balances due on previous volumes; it is of much importance, that every old account should be settled before that time.

P. S. If any agent or subscriber has extra copies of the first No. of the present volume, a return of such papers to this office would confer an obligation upon us, as that No. is entirely exhausted.

The Union Conference met at Bristol on Wednesday and Thursday last week.

The meeting was very solemn and interesting, and it is hoped its effects on the minds of Christians and sinners will prove lasting.

The next meeting of the Union Conference will be held with the 31 Baptist Church in Middletown, Wednesday and Thursday, the 13th and 14th of May.

NOTICE.

The Ministers' Meeting of Hartford and Middlesex Counties, will be held at the Baptist Meeting-house at Meriden, the 2d Tuesday in May next, at 9 o'clock, A. M.

Sermon by Br. Russell Jennings.
H. STANWOOD, Sec'y.

Extract of a letter from N. Tuttle to Oliver Tuttle, Minister of the East Baptist Church, Meriden.

Dear Brother,—The Lord is graciously visiting this part of his vineyard with a refreshing shower of his rich mercy and grace. The hearts of Christians appear to be awake and alive in the cause of religion. Meetings have been held in different neighbourhoods, almost every day, or evening, for three or four months past. Our meetings are crowded to overflowing; deep solemnity seems visible in every countenance, except where the joy of hope lights up a smile in those who have found the Saviour precious to their souls. I have spent a great part of my time for some months in visiting from house to house, conversing and praying with poor burdened souls, who feel that they must forever perish, without an interest in the Saviour of sinners. I do not attempt to give any special account of the good work in this place, in this hasty sketch. I would mention, however, that on the 3d Sunday in February, I baptized two, and on the 3d Sunday in March, seven more. A number more have obtained a hope in Jesus. The work appears to be increasing. I hope soon to have the pleasure of leading a number more into the water, and baptizing them according to the command and after the example of our Heavenly Master.—Bap. Reg. N. TUTTLE.

Extract of a letter from Br. J. Lawton to the Editor, dated PITCHEM, March 31, 1829.

DEAR BROTHER, I have nothing farther to write worthy your notice excepting that the blessed work continues to progress in Lisle. I was informed by Elder Shepard last week that thirty persons had been baptized. Yours, affectionately,—J. LAWTON.

POLITICAL.

From the New-York Daily Advertiser April 13.
LATEST FROM ENGLAND.

Yesterday the packet ship William Byrnes, Capt. Thompson, arrived from Liverpool, bringing London papers of the 5th of March. Liverpool of the 10th. On the 6th of March, Mr. Secretary Peel addressed the House of Commons at great length on the subject of the Catholic Question, as it is commonly called. His speech was four hours in the delivery, and contains a clear and able exhibition of the views of the Government on this interesting and important subject. We will do Mr. Peel the justice to say, that he makes out a strong case—whether completely satisfactory in all its parts, we have not had opportunity fully to examine and determine. On some points the Government go greater lengths, than under all the circumstances of the country, and the general appearance of things in Great Britain, we are prepared to expect. The Coronation Oath is not considered as an insuperable difficulty in the way of removing the disabilities. The *religio*, as it has been called, that is the power in the King to negative the appointment of prelatial dignitaries in the Catholic Church by the Pope, is not insisted on. Catholics are to be admitted to seats in both Houses of Parliament, and to hold many other civil and corporate offices, from which they have hitherto been excluded. On these great points, we do not see how the friends of the Catholics could expect more.

One of the provisions in the proposed alteration of the elective franchise. It is proposed to enlarge the qualifications for voters from forty shillings to ten pounds. As it now stands, the number of voters in several of the counties of Ireland, is much greater than in many of the large counties in England. Should they be tenacious on this point, they may risk the whole; for from the tenor and spirit of Mr. Peel's speech, we should apprehend that neither the Government, nor the great body of the people, would bear further concessions at the present time. On taking the question upon Mr. Peel's motion, it stood yeas 348, nays 160—majority in its favour, 188. Such a decided majority in the popular branch of Parliament, together with the influence of the Crown and Cabinet, it may reasonably be expected will secure the eventual passing of the measure in the House of Peers, where hitherto the most strenuous opposition has appeared. If carried into effect, and quietly submitted to, it will be an era of very great importance in the history of that nation. The situation of Ireland, arising from the numbers and character of the Catholic inhabitants, has been for centuries the cause of perplexity and difficulty to the British nation. It has been for a considerable time past, almost the only source of domestic inquietude, and concern. If the removal of the Catholic disabilities shall produce the effect of removing the disturbances and animosities which have so long distracted one Island, and perplexed the other, it will be a measure of the most lasting and beneficial character.

We confess, that previously to the meeting of the present Parliament, and the expression in the King's speech on this subject, we did not expect the Catholic Question would stand on as favourable ground at the present session, as it has at several preceding ones. The popular meetings in various parts of England, appeared to give a new aspect to the subject. But it would seem, by Mr. Peel's declaration, that those meetings were not excited, nor countenanced by the Government, but were the effect of individual exertion and influence.

On the whole, the propositions now submitted to Parliament, yield more, and are more liberal than we expected, even after having seen the King's speech at the opening of the session.

LONDON, March 8.
It is said that Sir Charles Wetherell has virtually resigned the office of Attorney-General, and that Sir N. Tindal is to take that office; but that the change is deferred because the latter cannot be spared in the House of Commons whilst the Relief Bill is passing, and the acceptance of Attorney-Generalship would vacate his seat.

Sir C. Wetherell is to be immediately replaced as Attorney-General by Sir N. Tindal.

It is intended that the Catholic Relief Bill is to be passed thro' both Houses before Easter. Ministers reckon confidently on a majority of more than forty in the peers.

A cabinet council assembled this day at the Foreign Office. There were present the Lord Chancellor, the Duke of Wellington, Earl Bathurst and Aberdeen, Lord Ellenborough, Lord Melbourne, Mr. Secretary Peel, Sir George Murray, the Chancellor of the Exchequer, Mr. Herbert, and Mr. Vesey Fitzgerald. The ministers assembled shortly after 2 o'clock and remained in deliberation when we went to press. Lord Francis Leveson Gower, the Secretary of Ireland, and the Solicitor-General attended the cabinet.—*Standard*.

So great was the anxiety of the public to hear the discussion, or to obtain a knowledge of what was to take place at the House of Commons on Thursday evening, that every avenue leading to the House was crowded before twelve o'clock; and although the call of the House moved for by my Lord Chandos prevented the opening of the Gallery before six in the evening, still the number in attendance continued undiminished. Amongst the persons anxious to hear the discussion, were several ladies of fashion, who eagerly rushed to obtain seats in the unhealthy and inconvenient cock-loft, which is immediately over the principal chamber in the House.

The ungracious task of the squadron sent to Terceira to intercept the Portuguese refugees has been ended by its recall.

We learn by a letter from Terceira, that the agents of Don Pedro have succeeded in landing there within the last month, about 700 men, 7000 stand of arms, and 24 pieces of cannon.

LONDON, March 8.
City, twelve o'clock.—Accounts by the French mail this morning state that the Russian head-quarters were to be on the banks on the Danube at the beginning of the month. Four divisions of the first army are expected in Moldavia in a few days, which are to be followed by several other detachments.

We have an Official Bulletin from Bucharest of the 13th Feb., which mentions the surrender of the little fortress of Tournout on the 11th, to Count Langeron, who, it is boasted, has taken in three weeks Kali by storm, Tournout by capitulation, ninety-eight pieces of cannon, eight standards of colours, and killed or taken prisoners, 3,500 Turks.

But the success of the Russians in this quarter have been balanced by the success of the Turks at Pravadi and Kuslanji.

From Asia, the accounts by way of Constantinople, are contradictory. Some state that Erzerum is threatened.—Others that the Persians have manifested symptoms of resuming hostilities against Russia.

German papers were received yesterday to the 1st instant, and French to the 6th. The former are entirely barren; the latter nearly so. They inform us, however, that in his answer to the Reiss presented by M. Jaubert, the Reiss Effendi had not only expressed the wish of the Porte that the allied ambassadors should return to Constantinople, but had allowed three months, commencing on the 23d January, to make up their minds to comply.

The French papers of Wednesday announce, that on the 7th of January M. Jaubert had a conference with the Reiss Effendi, which lasted from 5 o'clock till 8 in the evening, at the close of which the two Ministers appeared on the best terms together. It was agreed from this that the disposition of the Porte to treat on the terms proposed by the Allies had been confirmed. Dispatches were sent off from

Constantinople for Paris and London, communicating, it was thought, that pleasing intelligence.

The following intelligence was brought by the German mail which arrived on the 8th:

ANCONA, Feb. 14.
Letters from Corfu say, that the French troops still in the Morea have received instructions not to leave the fortresses which they occupy, till further orders, it is also said that the French squadron, under Admiral Rosamel, is expected in the Gulf of Lepanto. It is inferred here, from these accounts, that an agreement between the Porte and the Allied Powers is not so near as was supposed. The Greeks are still very active, both by sea and land, and are endeavouring furiously to organize the insurrection in Livadia. It is said that Col. Fabvier will succeed Gen. Church in his command, and the latter have chief command of the Greek fortresses. The pecuniary resources of the Greeks are said to be decreasing, and Count Capo d'Istria is to be thinking of means to obtain fresh funds. It is said that a company of Italian merchants is willing to advance money to the Greek Government, as a security for which the latter offers lands in the Morea. This seems to be more acceptable, as the Morea is already under the protection of the Allied Powers, and may almost be considered independent. It is even affirmed that the Count Capo d'Istria will go for a short time to Naples to negotiate the affair in person.

FRANKFORT, Feb. 28.—The Courier de Smyrna, of the 13th of January, says that the French Ambassador, Count Guilleminot after having terminated his business in Greece, solicited and obtained of the President of Greece the liberty of all the Mussulman prisoners. All will be restored to their country and their families, without any exception, and will have the more reason to bless the hand that has delivered them, as they were not treated like prisoners, but as slaves in the strictest sense of the word. Greece will long retain the memory of this generous philanthropy towards unfortunate individuals who were forgotten.

The Armida French frigate, Capt. Hugon, has conveyed to Smyrna the Turkish slaves, about one hundred and fifty in number. Admiral De Rigny has had them given up to Hassan Pacha.

RUSSIA AND TURKEY.—The German papers bring accounts of a successful attack made by the Turks on the Russian position at Koushlik, at the foot of the Balkan, not far from Varna. The Turkish troops carried the entrenchments by storm, and the Russian garrison took refuge in the mosque but the building was set on fire by the assailants, and all the Russians perished by the flames or the sword. The loss in killed and prisoners is stated at 900 men.

The German papers which arrived on Thursday contain an official bulletin of the surrender of the fortress of Tournout to the Russian General Langeron, who, according to the bulletin, in less than three weeks caused the Turks the loss of two fortresses (Kali and Tournout) 98 cannons, 8 pairs of colours, and, in killed or prisoners, 3,500 men.

GRECE.—A Vienna paper of the 23d ult. contains extracts from the *Greek Bee* of the 23d of December, in which it is stated that the Greeks, under Ypsilanti, have occupied the Thermopylae. A letter from Constantinople, of the 26th of January, states that this movement is attributed to the advance of French agents, who desire that when the question of the Greek limits shall come to be considered finally, the Greeks may have a great extension of territory than the British Government now appears willing to assign them.

THAMES TUNNEL.—An application has been made to Duke of Wellington for an aid of £20,000: pounds from government to complete this great undertaking; his Grace has asked for estimates of the whole expense and probable profits before he can entertain the proposition.

A fire broke out at Pensacola on the 25th of March in a range of tenements belonging to Joseph Ortiz, which were destroyed, with the printing office of the Pensacola Gazette.

STILL LATER FROM ENGLAND.
Yesterday the packet ship William Thompson, Captain Maxwell, arrived at this port from Liverpool, papers to the 17th of March, and London to the 16th.

The Catholic Question appeared to absorb the attention of all descriptions and classes of people. Petitions for and against further concessions were introduced in great numbers into both Houses of Parliament, and the feelings of the members on both sides of the question were as warm as before. Lord Eldon stated that he had reflected on the subject with great care, and the more he thought of it, the more he disliked it, and would therefore oppose it to the last moment. On Tuesday, March 10th, the Earl of Winchester moved for a return of the Roman Catholic Clergymen in England and Ireland, stating the objects he had in view. The Duke of Wellington, who came in after the business commenced, made some remarks on the motion, and among other things, said—"it was with his Majesty's sanction and support that the measure were brought forward;" and he repeated, "that he had his Majesty's firm and cordial support for them."

Bills for the relief of the Roman Catholics, and regulating the elective franchise in Ireland, had been brought into the House of Commons by Mr. Peel, in pursuance of the principles contained in his former speech, and were read the first time on the 10th of March, and were ordered to a second reading on the 17th. We have no doubt, notwithstanding the strong opposition in both Houses, and particularly in the House of Lords, that the propositions of the ministry, as developed in Mr. Peel's speech, will be carried into effect.

The editors of the Christian Observer, in their number for February, make a good many remarks on the King's Speech, and the general subject of Catholic Question, and express themselves in favour of the liberation of that class of their fellow subjects. "In these opinions," they say, "we may differ from many valued friends; but we have stated them honestly, and if we are wrong, we are wrong upon conviction. We have no fears for the extension of Popery in our beloved country."

In the British House of Commons on the 10th of March, Mr. Peel appeared at the bar, with two bills for which leave was given on Monday; one for the relief of the Roman Catholics, and the other for the regulation of the qualifications for electors in Ireland.

The first bill was brought up, and, when the Speaker announced its title—"This is a bill for the relief of his Majesty's Roman Catholic subjects," the announcement was received with loud cheers. The bill was then read a first time.

The Speaker, in announcing the contents of the bill, said, "The bill enacts, all acts or parts of acts now in force, disqualifying his Majesty's Roman Catholic subjects from holding civil offices, or from seats in Parliament, shall be repealed, with such exceptions as are hereinafter mentioned." The bill was ordered to be printed.

Mr. Peel then brought up the bill for regulating the elective franchise in Ireland. The Speaker read the title of the bill—"A bill to alter and amend so much of an act of the 33d Geo. III. as related to the qualification of electors for knights of the shire in Ireland." Mr. Peel accordingly moved that it be read a first time. The bill was then read a first time. It proposed to enact that so much of the act of 33d Geo. III. as related to the qualification of electors for knights of the shire in Ireland, should be repealed. Mr. Peel moved that the bills be read a second time on Tuesday next. The right honourable gentleman (after a pause of a moment) said, that day (which will be the festival of St. Patrick) should be found inconvenient to some honourable members, he should have no objec-

tion to name another day. However, he should name that day, with the understanding, that, if it should be inconvenient to discuss the second bill on the same evening, another and more convenient time would then be fixed.

CATHOLIC RELIEF BILL.—This Bill has been printed, and the following are the only variations from the abstract of its provisions which we gave last week. In the oath to be taken by Catholics, on admission to Parliament, the formal avowal of the faith, "I, A. B., do declare that I profess the Roman Catholic religion," is omitted; no Roman Catholic can be Regent of the kingdom; the Catholic Clergy are forbidden to assume the titles of the English or Irish bishops or archbishops under a penalty of £100. By the 14th clause not only are all public and ostentatious displays of Roman Catholic ceremonies prohibited, under heavy penalties, but some of the religious orders, which are not essential to the Roman Catholic system, are discouraged or suppressed. Every Jesuit at present in the kingdom is required, under a penalty of £20, to be registered with the clerics of the peace in the course of six months from the passing of this act. No Jesuit is afterwards permitted to enter it without rendering himself guilty of a misdemeanour, and becoming liable to banishment; and no superior, or member of the order, shall admit a brother into the order or community, and administer the oaths or vows necessary on the occasion, without rendering himself guilty of a misdemeanour. Banishment from the kingdom is likewise to be the punishment of any Jesuit who, after the passing of this act, takes the vows. Nothing in his act directed against the increase or calculated for the suppression of religious orders, shall effect the religious communities or establishments of females.

On the 14th of March a public meeting of the friends to the concession of the Catholic claims was held at Edinburgh.—The Scotsman says, that this was perhaps the most numerous and respectable meeting ever held under one roof in Scotland. Sir Wm. Arbuthnot was called to the chair. The meeting was addressed by Sir Thos. Maitland, Dr. Chalmers, Francis Jeffrey and several other highly distinguished men. Letters were read from Sir Walter Scott, and the Rev. Dr. Thompson, regretting their inability to attend, but expressing their cordial approbation of the object of the meeting. A petition was presented, expressing satisfaction of the meeting at the measures proposed for the relief of the Catholics, and their conviction that no other proceeding would have struck so effectually at the root of discord, or promoted so powerfully the consolidation of the national strength.

TURKEY.—The Allgemeine Zeitung says, that the Turkish flotilla before Nicopolis has been destroyed by Mahomedsky and their crews put to the sword: 29 out of 30 vessels were burnt, and the artillery and provisions destroyed.

The Grand Vizier is reported to have arrived at Shumla on the 6th of January, and collected about 10,000 men to attack Prady. A corps of observation of 300 Cossaks had been attacked and severely handled near K. Indjik; and some Russian reinforcements afterwards sent to that place, saw some Turks who, however, immediately returned to Shumla.

Two vessels had left Odessa, with provisions for Varna before the 21st Feb'y, and fifty more would go in a few days, if the weather should permit.

The Russian blockade of the Dardanelles had compelled the Turks to unload their corn ships at Smyrna, and to transport their cargoes over land on camels. The prices of provisions had risen at Constantinople.

(From the Gazette de France, dated Saturday, March 14.)
PARIS, March 13.—We have received from Toulon a private letter, dated the 7th of March, which contains the following particulars:—

There will remain in the Morea 4,000 men forming a brigade, which will be under the command of General Schneider. All the rest of the troops of the expedition will return with Marshal Maison, who is expected here at the beginning of the month of April, according to the local arrangements which have been ordered, and the despatches of the Minister of War, which M. de Chabert has taken to the Morea.

According to the news from Egypt, received at Marseilles, it seems the Pacha is preparing an expedition, which is supposed to be destined against Candia. He hastens the building and the equipment of the fleet, and is continually raising troops. It is said that the Porte stimulates him, and makes him great promises.

Colonel Fabvier may, perhaps, return with the troops from the Morea, where he meets with great difficulties. He is directly opposed to Count Capo d'Istria, and the Greek military chiefs will not have any thing to do with him.

PORTUGAL.—A letter from Lisbon of Feb. 21st says, that the two English Consuls of Villa Nova and Villa Real, in Algarve, have been released. The first was imprisoned five months without its being known, and now, after eight months, it proves that there is no charge against him.

The consul at Villa Real, who was taken to Oporto tied with ropes, with many other respectable inhabitants of that town, and obliged to come all the way and treated like no more assassins or robbers, he found out at last to have committed the horrible crime of saying, whilst the late and partial insurrection of Algarve existed against Miguel, that if he was applied to subscribe some small sum in favour of Don Pedro's troops, as it was in contemplation, he would not refuse to do so. It is thus that two most respectable English agents have been dragged from their posts, their families, and their business!

The expedition against Terceira was nearly ready to sail, but the government had some apprehensions about the faithfulness of the officers and men.

The Spanish Consul for Oporto was arrested and rudely insulted, on a journey; and his government had instructed him to demand satisfaction.

VIENNA, Feb. 28.—Our funds have improved in consequence of the news of the deposition of the Grand Vizier, who was considered as the grand support of the party that is in favour of war, and it is supposed that no more reason to hope for peace.

A letter from Paris, dated March 10th, contains the following:—"The report of an expedition against Algiers continues. It is clear that the present state of things cannot be much longer tolerated. The Dey complains that a part of the seven millions granted for payment of the debt due by France to Algiers has never been received. He wrote two letters on the subject to the Baron de Damas, who was then Minister for Foreign Affairs and received no answer. He threw the blame of his neglect on our Consul, M. Dural, and in a fit of ill humour struck him with his fly-lap. This outrage on the representative of France made hostilities be determined on. The Dey was doubtless very much in the wrong, but it is very possible that all the fault was not on his side.

The Portuguese who have landed at Brest excite considerable interest here. The theatres are giving representations for their benefit, and the ladies of Paris are preparing a magnificent ball for the same object. There are to be 2000 tickets, at 20 francs each, and almost the whole of that number is already bespoke.

The examination of the Coloured Infant School, at Wilmington, Del. is very favourably spoken of in the newspapers of that place. It remarks: Here are little children, (coloured) too young to work, taught principally by a female, and who have been instructed but a few months, who can answer at once, questions upon useful points, which every one ought to be able to answer, and which could not be answered by a great proportion of the community. This is the effect—and it has been produced by

adopting a new mode of instruction, which, has mingled useful knowledge with, what might be termed, childish sports. They have been amused, and instruction has been attached to what has amused them. They have had the recreation, and they have the knowledge.

A man who belongs to a very respectable family, and had formerly been in business in this city, but had become much addicted to drunkenness, made a request on Saturday at the Police Office, to be confined five or six months, in the hope that it would have the effect to emancipate him from his present degraded state. The magistrates, finding he had no fixed place of abode, committed him for five months. He expresses his gratitude for the favour. What a deplorable picture does this present, of the vice of intemperance.—*N.Y. Da. Adr.*

On the 30th ult. two dollars a bushel was offered for wheat in Quebec. The Quebec Gazette recommends that good spring wheat, certified to be such, be admitted duty free from the United States.—*ib.*

THE INTERIOR OF AFRICA.—A Letter, lately published by Dr. Randall, states that the interior of Africa, east from Liberia, is accessible to all but white men, and that it would not be difficult to open a trade in that direction. The following is an extract.

I have this day had a long conversation with Mr. Dungey, one of the individuals who have penetrated farthest into the interior, for the purpose of trade, and am much pleased with the result. His statement is as follows: Himself and three others of the Colonists, have been several times to King Boatswain's town, 150 miles in the interior, for the purpose of trade. They take the path, which is an open one, and well suited for men and beasts of burden, about six miles from the mouth of St. Paul's and penetrate in a northern direction, through immense forests filled with herds of elephants, and innumerable wild animals. During the whole distance, until they get within 30 miles of Boatswain's town, they pass no settlements, and meet with no natives, except the elephant hunters, who are very numerous, but always friendly.

"When they arrive within twenty miles of Boatswain's town, they find the country open and well cultivated, with many cattle, and some horses. The town contains more than 1000 houses, and is well fortified with a barricade; and 3000 men armed with muskets can be brought to its defence. Boatswain is generally at war with his neighbors, but has been uniformly friendly towards us, and seems much disposed to carry on a more extensive trade with the people of the Colony. By opening a direct path, the distance may be reduced to 120 miles. Our traders carry with them tobacco, pipes, muskets, powder, cloth, and other African trade articles, and in return, obtain bullocks, ivory, and gold. From what I can learn, the St. Paul's, after passing the falls at Millsburg, is a deep, navigable river, extending several hundred miles, in a northerly direction.

Mr. Dungey assured me, that he saw the St. Paul's within 25 miles of Boatswain's town, and found it half a mile wide, deep, and navigable, and free from all obstructions. There are several large islands at this point, one of which, called Herambiah, he described as five miles wide, and more than ten in length. He says that the people there told him, that the time was, when the slaves came up in their boats to this point, with goods to buy slaves. This fine river is on the map described as the Montserado, but its mouth several miles north of Cape Montserado, though it is connected with the river of that name, by a deep navigable creek, the Stockton. I have no doubt that, by means of this fine river, we will in time, open a trade with the interior, by which we may divert to this place, much of the gold and ivory, which is now carried to Sierra Leone, on the north, and Cape Coast on the south. I have already ascertained here, that a company can be formed with a capital of a thousand or two dollars, for the purpose of making an experiment in this trade, on a larger scale than has hitherto been done."

GIBRALTAR.
Mr. Endicott, supercargo of the ship, Delphi, which arrived at Salem on the 18th inst. from Gibraltar, informs, "that measures are in progress, for expelling all foreigners from Gibraltar, it being supposed that the late plague was caused by the crowded state of the city."

Savannah.—The citizens and Magistrates of Savannah are obliged to keep constantly on the alert, on account of repeated attempts to burn buildings. We observe that the Committee of vigilance, on the 7th inst. requested their Sub-Committees to report the names of individuals who should refuse to perform patrol duty.

The Sheriff of the county, on the evening of the 15th, surprised a camp of runaway negroes, in the swamps several miles from town, and took all of them into custody. Some of them had been out several years, subsisting all that time upon plunder. He was again on the track of about twenty others, whom it is hoped he may succeed in apprehending.—These runaway negroes (says the Mercury) are in the habit of visiting the town after night; and it is highly probable that their apprehension may furnish some clue to the late incendiary attempts which have created so much alarm among us.

The citizens of Charleston, beside making a liberal donation to the sufferers at Augusta, have sent \$1000 to Savannah, and appointed a committee to receive further private contributions.

EASTON, Md. April 11.
A few days ago a farmer in Delaware, living on the land formerly occupied by the notorious Johnson, discovered a Skeleton while ploughing in his field. A man who had lived with Johnson was requested on suspicion, and acknowledged that the man whose skeleton was found, had been murdered but denied having any participation in it. He stated also that in another part of the farm, the bodies of three Negro children would be found, who were kidnapped and murdered to prevent detection. On examination the bodies were found accordingly. One of the persons charged with these murders has been committed to jail, but the principal offender, (Johnson) has removed to a distant state.

Account of Money received in payment of the Christian Secretary, during the week ending the 18th.
J. Goff, \$5.00. David C. Bolles, 10.00. Gilbert Rogers, 2.00. Irenus Atkins, 8.00. Ruth Hodges, 2.00. Nathaniel Reynolds, 2.00. L. Isabel, 1.57. C. Dudley, 43. Wm. Belcher, 2.00. J. H. Holcomb, 1.69. Elijah Arnold, 80. S. Upson, 1.78. D. Sherman, 1.46. R. Jennings, 20.00. S. Page, 6. Joseph Bridgman, 44. J. L. Barker, 2.00. D. Dewey, 6.00. N. Wildman, 19.25. P. Comstock, 75.

MARRIED.

At Wethersfield, by Rev. Wm. Bentley, Mr. George Palmer, to Miss Prudence Griswold.—By the same, Mr. Truman Star, Esq. of Goshen, to Miss Hannah Comb, of Wethersfield. Mr. Henry J. Braman, of Middletown, to Miss Mary B. Curtis.

At Windsor, Nathaniel R. Alford, Esq. to Miss Kezia Benson, of Wethersfield. By the same, Mr. Hiram Southington, by the Rev. Mr. Ogden, Mr. Hiram Southington, of Burlington, to Miss Rhoda Newell, of the former place.

At Chaplin, Luther Ripley Esq. to Miss Emily Goodell.

At Sterling, Mr. Jeremiah Fuller, to Miss Rozilla Mason.

DIED.
In this town, on the 18th inst. Mr. Sylvester Clark, aged 40.

At the Island of St. Croix, Mr. William A. Collins, of this city, son of the late Alexander Collins, Esq., of Middletown, aged 20.
At Tolland, on the 15th inst. Rev. Nathan Williams, D. D., in his 94th year.
At Wethersfield on the 19th inst. Mrs. Jemima Wells, relict of the late Gen. Roger Wells, 71.
At East Hartford, Mr. Eliza Roberts, 67.
At East-Windsor, Col. William Thompson, 66.—Mrs. Martha Allen, 56, wife of Mr. Solomon Allen.
At Torrington, Mrs. Sally Coe, 66, wife of Capt. Seth Coe.

HYMNS OF ZION.

Just Published
AND FOR SALE AT THIS OFFICE,
HYMNS OF ZION;

Being a Selection of Hymns for Social Worship; Compiled chiefly for the use of Baptist Churches, By Benjamin M. Hill, Pastor of the Baptist Church, New Haven.—And for sale also by
DURRIE & PECK.
New-Haven.

NEW BAPTIST HYMN BOOK.
HYMNS OF ZION.

BEING a Selection of Hymns for Social Worship, compiled chiefly, for the use of Baptist Churches, by Rev. Benjamin M. Hill, Pastor of the Baptist Church, New Haven.
Just received for sale by
D. F. ROBINSON, & Co.
April 24, 1829.

NEW GOODS.
JOSEPH W. DIMOCK,
DRAPER AND TAILOR.

Has just received a fresh supply of Goods in his line, consisting of
Superfine Blue, Blk., Olive, Green, Brown and Mixed Broadcloths; Cinnamon, Drab, Mix'd, Blue, Black and Fawn color'd Cassimeres; Vestings in great variety; Trimmings of every description. Cravats, Gloves, Suspenders, Collars, ready made Linen, Tape Measures, &c. &c.
Spring Fashions are received.

On hand, Two Uniforms, belonging to the Artillery and Light Infantry companies, nearly new, which will be sold cheap.
N. B. All orders thankfully received and faithfully executed.

FOR RENT,
A Chamber over the store of the subscriber, suitable for an office. Apply as above.
April 11, 1829. 6w12

JOHN OLIMSTED

opening his usual full supply of New Spring GOODS, and CARPETINGS, of new and elegant patterns, for sale at the lowest market prices.
March, 29. 11

FRESH DRY GOODS.

The subscriber respectfully informs his friends and the public generally, that he has taken the Store recently occupied by Mr. James G. Bolles, first door North of Central Hotel, Main-street, where he has opened a fresh stock of
DRY GOODS,
comprising a general assortment of Fancy and Staple articles—all of which were lately purchased for Cash, by an experienced hand, and are now offered for sale on as good terms as can be purchased elsewhere. A share of public patronage is solicited.
John Braddock, Jr.
Hartford, April 11. 12

BOOTS & SHOES

FOR SALE.
THE whole stock of Boots and Shoes, formerly belonging to R. Robinson, is offered for sale at reduced prices, at the sign of the
BIG BOOT,

south of the State House, in Central Row. As the Subscriber wishes to close the sales of the present stock as soon as possible, his former customers and others are requested to call, as they will find it for their interest.
Any person wishing to engage in the Shoe business may obtain the whole stock on the most liberal terms.

All persons indebted to the subscriber, are requested to make payment immediately. All accounts not paid by the first of May will be left in the hands of an Attorney for collection.
ROBERT ROBINSON, Agent.
Hartford, April 11. 12

HATS.

THE Subscribers having made large additions to their former stock of
HATS

Can now offer to the Public, as complete an assortment of every fashion and price as can be found at any store in the vicinity; among which are a very handsome article for \$4—likewise, BEAVER, SEAL, and OTTER DRESS, of a very superior quality; those in want at Wholesale or Retail, would do well to call and examine for themselves.

HOADLEY & CHALKER.
Store 10 rods south-west of the State House.
March, 21. 11

BOOK-BINDING.

THE subscriber begs leave to inform his friends, and the public generally, that he has taken a room in No. 3, Central Row, in the second story, for the purpose of carrying on the
Book-Binding Business,

In its various branches, and respectfully solicits a share of public patronage.
Particular attention will be paid to the re-binding of old work.
MERVIN HALE.
Hartford, April 18, 1829. 13

NEW YORK AND HARTFORD STEAM BOAT LINE.

OLIVER ELLSWORTH, Capt. THOMAS STOW.
MACDONOUGH, Capt. DANIEL HAYES.

THE OLIVER ELLSWORTH leaves Hartford, on Mondays and Thursdays, at 11 o'clock, A. M. and New York, Tuesdays and Thursdays, at 4 o'clock, P. M.

The MACDONOUGH leaves Hartford, Wednesdays and Saturdays, at 11 o'clock, A. M. and New York, Mondays and Thursdays, at 4 o'clock, P. M.
Passengers received and landed at the usual landing places on the River.

Stages will be in readiness at Lyme to forward passengers to New London. Also, on the arrival of the Boats at Hartford, to forward passengers to Massachusetts, New Hampshire and Vermont.
C. H. NORTHAM, Agent.
Union Wharf.

April, 3, 1829. 12

SUPER-ROYAL PAPER.

About 40 Reams Super-Royal Printing-Paper for sale at this Office. Same size and quality as used for this publication, before its enlargement. Will be sold cheap.

POETRY.

From the Spirit and Manners of the Age.
STANZAS.

I sought him—in the sunny bower
Where I had seen him last:
The sun shone brilliantly, as then,
No cloud a shadow cast.
The flowers shed their perfume still,
The roses were as fair;
Vainly I sought him in the bower—
He was not there!

I sought him where the city's domes
And temples proudly rise,
Among the busy human throng—
The grave, the gay, the wise.
I sought 'mong all their varied brows
Of mirth or anxious care;
Vainly I sought him in the town—
He was not there!

I sought him—by the ruined fount,
Where in the pale moonlight
He loved to sit and dream away
The short—short summer night.
The water bubbled as before,
The moon still beamed as fair;
Vainly I sought him by the fount—
He was not there!

I sought him—by his kindly hearth,
In his own quiet home;
In his small study, whence he oft
To mental dreams would roam.
Another now was in his place,
His quiet hearth to share;
Vainly I sought him at that home—
He was not there!

I found him—where I sought him not,
In his last narrow cell;
The village churchyard now held all
Of him I love so well!
The grassy mound, the humble stone,
Told a sad tale of care;
I lingered—it was but to weep
To find him there.

From the Religious Magazine.

STANZAS.

My dormant soul, arise, awake,
And from thy slumbering senses shake,
Behold the hours of life pass by;
How swiftly, yet how silently,
The hour of death draws near.
Joy's laughing moments hurry on,
And where the sun of pleasure shone,
Sorrow's dark shade is there;
Yet fancy holds a greater power
Over the past than present hour,
Though it be bright and fair.
Oh! could we but discern and know
The hearts of those who bear a show
Worthy of highest trust:
Are there not many we should find,
More varying than the changing wind,
And lighter far than dust?
Return, my wandering soul, return;
No longer let thy feelings burn,
For man's capricious whim;
Leave him, retire from his abode,
Seek sweet communion with thy God,
And rest alone on him.

BLANCHE.

RELIGIOUS MISCELLANY.

ON THE DANGER OF SELF-DELUSION.

Of all the concerns which interest mankind, religion is unquestionably the most weighty, solemn, and important. Its influence on the present life is salutary, but its grand object is to secure the happiness of the life to come. "Blessed are they who hear the word of God and keep it." This short sentence contains the substance of volumes. The Holy Scripture is the word of God, stamped with his signature, revealing his will, disclosing to our view the terrors of his wrath, and the tenderness of his mercy. But it is not enough to hear and acknowledge; we must cordially receive and keep it.

The privileges enjoyed by those who live in a Christian country, are of the richest kind, and of the highest order. Let us, however, remember, that an awful responsibility is inseparably connected with them. Every argument which demonstrates the value and excellency of Christianity, proves the great danger of resting satisfied with the name and form of it. "Take heed," said our Lord, "that the light which is in you be not darkness." The blaze of evangelical day is of no service or use, while the organs of vision are fast closed, or fatally diseased. Oh! how precious is that divine unction which opens the eyes of the mind to perceive, and prepares the heart to approve, the things which are preeminently excellent. We have reason to fear, that multitudes are deluding themselves in matters of infinite and everlasting moment. The very thought, to a serious and benevolent mind, is deeply affecting. We wish to warn and arouse such persons that they may be found in the faith. The design of this short piece is therefore to sound an alarm in Zion. Let me now, with fidelity and affection, call upon professors of religion to look well to their principles, their hopes, their comforts.

1. See that your principles be sound and scriptural.

Religious opinions, which carry in their aspect and appearance something fair and plausible, may yet be hollow and corrupt at the core. "Ye shall know the truth," said Christ, "and the truth shall make you free." Error never did, and never will, produce the same happy effect. What, then, are the leading and essential doctrines of the gospel? That God, who from eternity foresaw the fall and misery of man, proposed, ere the world began, to provide a remedy and a way of escape; that his equal and beloved Son became incarnate to effect redemption by making atonement for sin, and bringing in an everlasting righteousness; that the Holy Spirit, the third person in the Trinity, applies, and actually communicates, the blessings of the new covenant; that salvation is entirely of free grace, yet in a way which destroys not the duty and accountability of man; that the new birth and sanctification are absolutely necessary; that faith, prayer, and patience, are kept in exercise by the use of means, and serve to keep alive the soul;—are positions which can be easily sustained by the explicit authority of the New Testament. I mention these as a brief summary of the grand doctrines of the gospel. But every man must think, and believe, and act for himself. A ready made

creed will not do. Now I ask, are you, or are you not, sensible of the importance of being right in your principles? Too many, alas! profess to think it a matter of no consequence what they believe, as if the Koran of Mahomet, or the Shaster of Hindostan, would save the soul as well as the Bible. Others do not plead for indifference in their words, but manifest it in their life and conduct.

2. See that your hopes are solid and scriptural.

I make a distinction between this and the preceding particular, because there is ground for it. A man who embraces radically bad principles, cannot have a good hope; but he who avows good principles, may still be buoyed up with a false hope. In fact, doctrines may be professed, and in a vague general way believed, but not felt. Hope is a light in the mind which gilds and cheers our path. But is it a delusive, or a genuine abiding light? What do you hope for in a future world, and on what does your hope rest? These are solemn and momentous enquiries, which cannot be too closely pressed home on the conscience and heart! If you expect a place of matchless grandeur, exhibiting to fancy's eye all the glittering pomp of sense, you are deceived. Heaven is not a pagan Elysium, or a Turkish paradise. The habitation of the blessed is supplied with none but pure and spiritual enjoyments. But should your views of future felicity be correct, on what is your expectation founded, that you shall attain it? Are you looking to Christ, cleaving to Christ, trusting to his merits, copying his example? Have you the work and witness of the Spirit in you?

3. See that your comforts are satisfying and scriptural.

The pleasures of sin are but for a season, a short precarious season. The votaries of fashion and folly who range the gay circles of amusement, and grow giddy and delirious with the excitement, kindle fires, and compass themselves with sparks; but their mirth is like the crackling of thorns under a pot. The idolaters of money gaze with rapture upon their hoards, and exult in their gains. How mean, empty, and vapid are the best delights which the world can boast! But the consolations of true religion are satisfying, because they are drawn from springs which never fail. The fulness of Christ, the great and precious promises which are all yea and Amen in him, fellowship with the Father and the Son, together with the pledges and foretastes of future glory, impart joys which purify, expand, and elevate the soul. Have your religious comforts flowed from such sources, and been marked by such tendencies? If so, you will be clothed with humility, and warmed with gratitude; your daily concern will be to walk circumspectly, and guard against the inroads of temptation and sin, and to dedicate all your powers and talents to God.—*Evan. Mag.*

HALF-WAY CHRISTIANS.

If you inquire into their creed, you will probably find them, in general, correct; they are, to a certain extent, very right in their opinions, and fail chiefly in not following out those opinions in their practical conclusions. They believe, for instance, that there is a God of infinite holiness, majesty, and power: that the world was created by His word, and is governed by His Providence; but as to the obligation of loving Him with all our heart, and soul, and strength; of putting our whole trust in Him; of presenting ourselves, in the way of spiritual obedience, *a living sacrifice, holy and acceptable unto God*: this falls not within their thoughts. Their opinions are in favour of some outward and indefinite obedience: but the world has their hearts.

Demand of them again, What they think of the Lord Jesus Christ? They will readily confess Him to be the Son of God; they will admit that He came into the world to save sinners; that He led a painful life; suffered the death of the cross; rose again from the dead, and ascended to the right hand of the Majesty on high. But how, then, do they apply all this knowledge? Do they look to Christ for the salvation of their own souls? Are they desirous to come to Him as their Saviour, and do they apply to Him for the remission of their sins? Are they anxious to receive Him under the character in which He is revealed, as the anointed of God, to instruct them, to purify them, and to rule in their hearts—as their Prophet, their Priest, and their King? as their *Wisdom, Righteousness, Sanctification, and Redemption*? It is in these respects that they fail. What is matter of opinion they will allow: what is practical and spiritual—the life of faith in the soul, the *sprinkling of the heart from an evil conscience*, the imitation of Christ as their example—here they halt between two opinions; yet without this they cannot follow God; without this they cannot be Christ's disciples.

Inquire yet again concerning their views of the Holy Ghost? They will admit that there is such a Person, and that He is the Spirit of God: they will allow that from Him all holy desires are derived, and that it is His office to sanctify the heart, and to communicate every spiritual blessing. But then they do not seek for that Spirit to cleanse and sanctify their own hearts: they see nothing of the beauty of holiness, and they have no right desire for the possession of it. Their notions are in a great measure correct; the evil lies in their *dispositions and affections*; their hearts are not right with God: they acknowledge generally the scriptural standard of doctrine and practice; but in every particular case they follow their own.

It is true that they may sometimes appear to be much in earnest: they are visited, perhaps, by some affliction, or the apprehension of evil: they are reminded, by some domestic calamity, of the uncertainty of life, and they are softened under the chastisement of God: some signal Providence calls them to reflection: some awakening sermon terrifies their consciences: then, for a season, they appear determined, whatever others do, to serve the Lord: they search the Scriptures; are diligent in

prayer; and devout in attendance upon the means of grace; but the impression is soon effaced; all their good purposes vanish, like the dew of the morning, and indecision of character becomes again predominant, both in their principles and in their conduct.—*DEALTRY'S SERMONS.*

AFFECTIONATE PREACHING.

There is something in an affectionate statement of gospel truths which is peculiarly calculated to find its way to the heart. Christianity is a religion of sympathy. It is founded on the principle of human wretchedness. It meets man in every species of sorrow and affliction. It takes him by the hand when deserted by human supports. It pierces the clouds which throw a melancholy gloom over the path of life; and opens before 'the way-worn traveller' a 'hope full of immortality.' Let us reflect upon this peculiarity of our holy religion, and consider what an advantage it gives us in our public addresses. By far the greater part of our congregations are suffering in one way or other. We cannot enter a family, and be permitted to know what is passing within it, without perceiving that there is a worm corroding the root of their comforts—some poisoned arrow drinking up their spirits—some intolerable burden subduing their strength. To such, how suitable is the invitation of the compassionate Saviour, 'Come unto me, all ye that are weary and heavy laden, and I will refresh you!' How appropriate is the character of the great High Priest, who 'is touched with the feeling of our own infirmities!' To such, how adapted are the consolations of the Spirit, the promises of the Gospel, and the resting place of the Saints! To overlook such circumstances, and to discuss abstract truths in a cold and formal and heartless manner—O what a loss of opportunity! what a mocking of human misery! what dereliction of duty! what a prostitution of office! what a fearful responsibility! Let us, my reverend brethren, pray for the heart of a shepherd—for 'bowels of compassion!' Let us take the sufferer by the hand, and conduct him to the Saviour! Let us lead him to the wells of salvation! Let us pour the healing balm into his bleeding heart, and assure him that there is one who sympathizes with his sorrows, and who 'is able to save to the uttermost all that come unto God by him.' Forgive my earnestness, and permit me to say that *Christ is the only subject* which meets the wants and wretchedness of man: Christ, in his person and offices; Christ, in his doctrines and atonement; Christ, in his spirit and in his government; in his love, his condescension, his mercy, his salvation,—as the guide and support and comfort of his people; as their Redeemer, their Friend, their Advocate, their Forerunner, their Representative; the Fountain of all blessedness, both in time and in eternity!—*JERRAM.*

CONSOLATIONS OF RELIGION.

A life of sound religious principle has its joys. It is not that cold, dreary, inanimate tract of country, which it is so often described to be. Let the picture be drawn with candour and impartiality, and amidst a few fleeting clouds, there will be much sunshine to gild the scenery. The evening, more particularly, of a religious life, must ever be painted in glowing colours. And if the life of a real Christian could be analyzed, it would be found to contain more particles of satisfaction than the life of any other man. But make, I entreat you, the experiment for yourselves, and you will find that the 'ways of religion are ways of pleasantness, and all her paths are peace.' And if they be so in this world, what joys will they not lead you to in the world to come! There, every cloud will be dispelled, every mist dispersed; the veil will be drawn aside; we shall no longer see through a glass darkly; but shall see God face to face. We shall rest from our labours; all tears will be wiped from all faces; and nothing will be heard but thanksgiving and the voice of melody. Then, we shall look back upon the many trials, temptations, and vicissitudes of this life, as the Israelites, when arrived in the earthly Canaan, looked back upon the bondage of Egypt, the terrors of the Wilderness, and the passage of the Red Sea. We shall commune together of those things which have happened. 'Did not our hearts burn within us, while our great Leader, the Captain of our salvation, talked with us by the way, and opened to us the Scriptures?' Did not we then anticipate that which we now actually enjoy? Blessed forever be God the Father, who hath given us this glorious inheritance! For ever blessed be God the Son, who hath purchased it with his own blood! Blessed through all eternity be God the Holy Ghost, who hath sanctified us, and made us meet to be partakers of the inheritance with the saints in light! To whom, three persons and one God, be all honour and glory for ever and ever! Amen.—*REV. R. P. BEACHCROFT.*

MARTYRDOM OF ST. STEPHEN.

"Let us pause here for a moment to remark, that the energy of a lively faith, and an ardent spirit of devotion in this holy man, were able, while the fear of death was before him, to transport him beyond the confines of mortality, into that eternal sphere of glory, where the Redeemer stands at the right hand of his Almighty Father, making intercession for the faithful, and waiting to receive them to himself. It is true, that in the instance before us, it was a faith, strengthened and enlightened by the extraordinary gifts of the Spirit; but will the assistance of the same Spirit be withheld from any true disciple, at his most trying hour of need? Surely not. Has it never, my friends, fallen to your lot to witness something of the same kind, taking place in the soul of the dying Christian? At that awful moment, when the spirit is disengaging itself from its fleshy tabernacle, and is held to earth only by one slender thread of vitality, its vision seems to be purified and brightened, and to extend its glance into the world of spirits. While weeping friends stand round the bed of the departing saint, trembling and sorrowing, that they shall see his face no more, his eyes glisten with unwonted fire: his words are as the words of one having authority: he

loses sight of the world; and, pointing towards heaven, he proclaims his present enjoyment of the beatific vision, *Behold, I see the heavens opened, and the Son of Man standing on the right hand of God.*

"Whoever has been present at such a scene, has witnessed the most sublime and touching exemplification of the power of Christian faith; and hard indeed must be the heart, which is not moved by such a spectacle to holy meditations and pious wishes; *Let me die the death of the righteous, and let my last end be like his!*"—*In.*

THE DRUNKARD.

"What a tremendous wreck is the soul of man in ruins."—*President Nott.*

I knew Edward Warren well, he was a noble youth. We were born in the same village, and we were educated and we grew up together; we were inseparable companions. I loved Edward sincerely; I have never seen the like of him—he was firm in friendship; open, gracious and mild; and I am certain that all who knew loved him too. Even fickle fortune had smiled upon him and blessed him with an abundance of her favors. The poor called him their greatest benefactor; he distributed to them liberally, cheerfully, but judiciously—he clad the naked, and he fed the hungry; it was his glory to be of service to his fellow men. Edward was happy—but he rendered himself more so by his union with an amiable woman. Their natures were the same, and they loved each other with true affection. When I left Edward, he resided in an elegant mansion, and was supremely blest. During my absence from this country, I received letters from him regularly for almost three years, after which time, he wrote seldom, and finally discontinued altogether. I should have believed any thing to be the cause of his silence, except what was really such—I remonstrated, but my letters remained unanswered.

After an absence of seven years, I returned to my country, and as soon as I conveniently could, I hastened to my native village. I arrived in the evening, and a beautiful evening it was; the moon shone brightly and clearly. I went to my friend's house, but the feelings I experienced when I first beheld it, I cannot describe; it was no longer elegant—the windows were broken, and upon every thing around it, the hand of desolation had been laid. I was about to open the door when my attention was arrested by the voice of Edward, but it was strangely altered. I heard also the soft voice of his wife, and it spake in a mournful tone. I rapped at the door and she opened it. When she recognized me, she smiled; it was a sweet smile, but there was sorrow in it. I entered, but oh, what a scene! Extreme poverty was marked upon it. In one corner of the room, upon a miserable bed, lay the wreck of Edward Warren. I started back with horror. I asked the cause of this wonderful change, and I received no answer but the sobs of this unhappy woman. Yet, I needed not have asked; I could easily perceive that the bane of hell, INTemperance, had caused it. There was no spark of lustre in that eye, which once beamed so brightly. His form was once elegant; it was hideous now. I approached and spoke to him.—'Edward, my friend, do you remember me?' He raised his head looked at me for a moment, and with perfect indifference he said, 'I do.' I held out my hand—he put his within it, but it was motionless; yet he smiled not. Edward, said I, you are strangely altered. Yes, he said, misfortunes are common to us all. For a moment I believed he had been unfortunate; but before I left him, I was disgusted with him.

The hand of death was upon Edward, he had not long to live. The wife of his bosom, whom he once so tenderly loved, was no longer dear to him. When she approached his bed, he spurned her from him—she wept, but the brute remained unmoved. Even in his unkindness and cruelty, she would remember that she once was happy with him, and exclaimed while she wept bitterly, 'Edward, with all thy faults, I love thee still.' Love me! he would answer, No! you never loved me. When I reminded him of the friendship which once existed between us, he would say, 'Friendship! ah! I have no friend, I never had one, there was never a heart on earth that felt for me. I reproved him for his unkindness to his wife, but whenever I mentioned her name, he would turn upon her like the tiger, and had his strength permitted, he would have proceeded to something more than unkind words.

My heart was sick. Promising to call again in the morning, I hastened from this scene of woe.

In the morning I returned, but Edward Warren was no more. His poor wife clung weeping to the disfigured clay. And was it possible that she still could love him! Him; than whom none on earth had been more cruel to her. Oh yes, she loved her Edward in his unkindness, and though her heart was broken, she loved him in death.

Thus fell the noble Edward Warren a victim to INTemperance. His wife did not long survive him; she fell a victim to a Drunkard's barbarity. I never see a Drunkard but I think of him.

This, oh this was a wreck indeed. He might have been his country's glory; he might have filled, with honour, the highest stations it could bestow. But that worst of fiends, INTemperance, had dissipated his wealth, prostituted his talents, broken the heart of an affectionate wife, and brought them both to an untimely grave.—*Fredonia.*

Use of Providences apparently adverse.—I have heard that a full wind behind the ship drives her not so fast forward as a side wind, that seems almost as much against her as with her;—and the reason, they say, is because a full wind fills but some of her sails, which keep it from the rest, that they are empty; when a side wind fills all her sails, and sets her speedily forward.—Which ever way we go in this world our affections are our sails; and accord-

ing as they are spread and filled, so we pass on swifter, or slower, whither we are steering. Now, if the Lord should give us a full wind and continued gale of mercies, it would fill but some of our sails—some of our affections—joy, delight, and the like. But when he comes with a side wind—a dispensation that seems almost as much against us as for us—then he fills all our sails—takes up all our affections, making his works wide and broad enough to entertain them every one—then we are carried fully and freely towards the haven where we would be.—*Dr. Owen.*

CHILDREN'S DEPARTMENT.

THE SELF CONCEITED CHILD.

Little William, though in some things a nice boy, had, I am sorry to say, got into a strange habit of contradicting people, and pretending he knew better; when it very often turned out that he knew nothing at all about the matter. One day, his aunt Mary and he went into a toy shop, and his aunt said, 'I am going to buy this little boy a small present. Some time ago I gave his brother a humming top; I should like something different for him.' 'No, aunt,' replied William, 'it was not a top; it was a whip.' 'My dear,' answered aunt Mary, 'it certainly was a top.' 'No, aunt, no,' said the child. Now William was wrong, for it was as his aunt had said. At another time his mamma was speaking of a book she had been reading; and she said it was a tour through South Wales. 'No, mamma,' replied William, 'it was through North.' As it happened that William intended to tell these falsehoods, but that arose from his foolish habit of contradicting what others said. Besides, if he had really known better, he should not have said so in things of such little consequence; but he might have told his friends at home, privately. If he and his aunt went out any where, when she gave her account he was sure to give a contrary one; and 'No, aunt, we went to such a place at three o'clock, not four; we went with such a person, not whom you said;' and all such little objections: when he always made more mistakes in his narrations than his aunt did.

This habit certainly made William appear very disagreeable, and he got nothing by it; for his friends sometimes would not take him out with them at all. Now all this arose from his self conceit, and his fancying that he knew better than any body else. Self conceited people can never bear to be reproved, and so it was with William. If you told him of any of his faults, he was sure to have some excuse ready; and no one could be so clever as he was, or do any thing so well as he could; or tell a tale so correctly, or walk so well, or learn so well, or, in short, be so very wonderful as he was. Of course he was always in the right, in his own estimation, and every one else in the wrong, while he was always assisting others with his superior knowledge, and making great mistakes all the while! Accordingly he looked down on others with scorn; and, as he fancied himself somebody, he grew proud, and meddling, and pert.

It can never be the place of children to contradict or ridicule their parents and older friends; for though the fondness of a kind mother and father may overlook their bad conduct, other people must, and do condemn it.

Little children should be very careful not to indulge themselves in foolish, nonsensical ways; and if any young people who read this should be guilty, I would have them begin immediately to reform.—*Child's Com.*

DUTIES OF WIVES.—It is of great importance, to enforce here the absolute necessity of making and keeping, that house really a home, which it is a husband's duty to be fond of, and constant to. No man can love a bedlam or clamor, filth or disorder. Relative duties are reciprocal; and it is as much, and solemnly the duty of a wife to endear home by good temper, order, and cleanliness, as of a husband to be devoted to home; mutual effort can alone make the house a home,—and effort can do it. Any well disposed female can render the domestic fireside of a godly man more magnetic in its attractions than any other social circle whatever.—Only let there be room at the fireside for a family altar, and a hearty welcome to a godly man's favourite books, and occasionally to his religious friends, let him only feel that his comfort and taste are consulted, and that care is taken not to hinder his piety, and a hold is obtained on his heart and habits almost omnipotent. But if he be often disconcerted, and no effort to accommodate him, and no smiles thrown around his meals or his evenings, it is morally impossible to secure domestic happiness. His principles may retain him in the routine of his domestic duties; but ill temper or inattention, on the part of his wife, will assuredly withdraw domestic feelings and affections. But how easily is all this avoided! It never can be a woman's interest to cross even the foibles of her husband, when they are harmless.—*Prov. Eccl. Gazette.*

VALUABLE HABIT.—One of the most valuable habits of life is that of completing every undertaking. The mental dissipation in which persons of talent often indulge, and to which they are perhaps more prone than others, is destructive beyond what can readily be imagined. A man who has lost the power of prosecuting a task the moment its novelty is gone, or it is become encumbered with difficulty, has reduced his mind into a state of the most lamentable and wretched imbecility. His life will inevitably be one of shreds and patches. The consciousness of not having persevered to the end of any single undertaking will hang over him like a spell, and will paralyze all his energies: and he will at last believe that, however fair may be his prospects, and however feasible his plans, he is fated never to succeed. The habit of finishing ought to be formed in early youth.

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